

Vol. 8.]

AUGUST.

[No. 2.]

I.7. RL
THE

JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐξῆν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

New-York:

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF SPRUCE AND NASSAU STREETS.

1851

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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THE
JEWISH CHRONICLE.

AUGUST, 1851.

THE FIGURATIVE LANGUAGE OF THE SCRIPTURES.

WE now come to Joseph's two dreams, as containing a remarkable prediction, but not in literal terms. Gen. xxxvii. 7: "For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright: and, behold, your sheaves stood round about, and made obeisance to my sheaf." And 9th verse: "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." If these predictions had been given in literal language, it would have read thus: "I dreamed; and, lo, my eleven brethren bowed down and paid me homage as a superior." And, "Lo, my father and mother and eleven brethren paid me homage." If the prediction had been in figurative language, it would have read thus: "My eleven brethren, as servants, pay homage to their master;" or, "My father, mother, and eleven brethren, as subjects, honor their ruler; paid homage to, and revered me." Or, thus: "My father, mother, and eleven brethren were subjects, and I was king; I was seated upon a throne, and my subjects came and bowed in reverence at my feet,"—where the subjects of the prediction are named or known, and are either formally compared with other objects, or else conceived to be other objects, and are described accordingly. But here we meet with a prediction made in a totally different manner. Agents, objects, and their actions, and not either literal or figurative language, are given to find out the subject of the prediction and what is said respecting it. In all figurative prophecies, the subject is known beforehand; but here it is to be found out.

There are twelve sheaves lying about; one rises and stands up; the rest stand round about and make obeisance to it. What do these sheaves and actions signify? For whom do the sheaves stand, and what do their actions mean? The dream was inspired; so was its interpretation. Having the interpretation given, this mode of revelation appears exceedingly simple. The sheaves represent Joseph and his eleven brethren, and the rising, standing, and making obeisance represent actions which they were to perform. The prediction is, that Joseph at some period o

his life should reign over his brethren, and they should yield him the obedience of subjects. Let us examine the principles upon which this interpretation is made; for it is obvious the principles and rules of language are not at all called into requisition.

We do not interpret terms, but things. The sheaf is of one species in creation. It is conceived to be an agent endowed with intelligence and performing actions which Joseph *saw* in his dream. Joseph and his brethren are agents of a totally different species. These agents of one species, acting in one sphere, are made to stand for agents of another species, acting in a different sphere. Between the two classes of agents in their respective spheres there is a resemblance; hence the agent that is represented can be known by tracing an analogy between the representative agent to some other agent of a different species, acting in a similar sphere.

This prediction having a specific application, it must in some way relate to Joseph and his brethren. They are of a different species from the sheaves.

Having ascertained what agents the sheaves represent, we reason analogically from the actions of the sheaves to the actions of the twelve brethren. As Joseph's sheaf arose and stood up, so he was to be elevated in providence to the position of ruler. As the other eleven sheaves stood round about and made obeisance to Joseph's sheaf, so the eleven brethren were to pay Joseph the homage of subjects. And as the sun, moon, and eleven stars, standing for Joseph's father, mother, and eleven brethren, made obeisance to Joseph, so his father, mother, and brethren were to render him the obedience due to one in authority over them. These are predictions given in symbols, in which we have nothing to do with interpreting language, but agents with their actions and characteristics.

The next prediction in order is given also in the interpretation of the symbols of a dream. Joseph was in Egypt, and in prison. Here he met the chief butler and chief baker of Pharaoh. The latter dreamed, and Joseph interpreted their dreams. Gen. xl. 9th, etc; "And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." As this dream is not inspired, the prediction lies in the interpretation, which is made by tracing an analogy from points in the dream to what was to be the reality. The three branches of the vine are made to represent three days. Parts of a vine stand for portions of time. Then, tracing the analogy, we find the three branches putting forth buds, then blossoms, then ripe fruit, and furnishing wine for Pharaoh's cup. So, during three days, the plan was laid, matured, and put in execution, to reinstate the chief butler in the favor of the king. The branches of the vine were productive of fruit in its perfect state, to the gratification

of Pharaoh. So the three days eventuated in the great good of restoring the chief officer of state to the service of the king. The analogy between objects, effects, and events, is observable throughout between the dream and its interpretation.

The baker's dream is different in its events. Three white baskets on his head, full of confectionaries; but instead of their being carried to Pharaoh, the birds devoured them. The baskets on his head represent three days in which he was to live. As the baskets furnished "bake-meats" only for the fowls, and not for Pharaoh, so the three days should eventuate in evil, in the loss of the chief officer to Pharaoh, and furnish the fowls with food in the deceased baker's body. The analogy in the latter is not so close as in the former dream to the reality, nor are the analogies between the agents and objects of any uninspired dream and the reality so close as between those of inspired dreams and the realities.

In this connection we meet with Pharaoh's dreams and Joseph's interpretation of them as a prediction given in symbols, and not in language. Gen. xli. Pharaoh in a dream stood by a river, "And, behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine." Here are kine and their actions given to ascertain the purposes of God respecting the future. As the dream is an idolater's, it is not itself a revelation from heaven; but the prediction lies in the interpretation given by Joseph. The use of the dream being to furnish objects from which analogies might be traced to the reality, it thus becomes the occasion of convincing Pharaoh of the truth of the prediction, of the inspiration of Joseph, of the impostures of the magicians, and of the sovereignty of Jehovah.

The magicians, being accustomed to interpret ordinary dreams by taking advantage of the principles upon which hieroglyphics were used—*i. e.*, in the first place by calling the agents, objects, actions, etc., hieroglyphs. and then, upon the principle of exact similitude, determining for what they stood—would be easily baffled when the agent, etc., of the dream, from their nature or phenomena, departed from the law of hieroglyphs.

Had the Egyptian monarch dreamed that he saw a picture of seven kine, in coming from their pasture, killed by seven other kine, the interpretation would have been easy; for the picture of seven fat kine would represent seven actual fat kine meeting seven lean kine, by which they were destroyed. But what agents could the kine rising out of the sea represent; or what actions could the eating of the fat by the lean kine stand for? There was nothing similar to them within the knowledge of the magicians. But Joseph applied the divinely-revealed principle of analogy, and the meaning of the dream became most obvious to Pharaoh and his court. Like the solution of a problem in mathematics, Joseph's interpretation all felt to be the true one. The kine that came up out of the sea were fictitious animals, that followed each other in succession.

They were not common kine, because they were amphibious. These monsters, therefore, could by analogy represent any different species of phenomena that followed each other in analogous succession. On this principle, the seven fat kine coming up from the river in succession could well represent seven successive years, and the seven lean kine seven years. Then, after ascertaining what these monsters represented, the analogy could be easily traced from their phenomena to those they represented. Fat kine stand for years of plenty; lean kine for years of famine. As the seven lean kine devoured the seven fat kine, so seven years of famine would exhaust the seven years of plenty.

We come now to examine the prophecy of Jacob respecting his sons. It is given in both literal and figurative language. Gen. xlix., 3, etc.: REUBEN. "Reuben, . . . unstable as water, thou shalt not excel." Reuben is compared to water in its ceaseless fluctuation, and is said to be like it in instability of character and in his course of action, and consequently would never be prominent among his brethren. Read literally, it would be, Lacking firmness in moral principle, and perseverance in a right course of conduct, neither he nor his posterity shall be superior to their brethren.

SIMEON and LEVI. We may remark here that what precedes this prediction respecting the future destiny of these sons of Jacob is made the foundation of the prediction. Their future career as a tribe will be modelled after some prominent characteristic acts of their early lives, and their destiny determined by them. "I will divide them in Jacob, and scatter them in Israel." This is figurative. First, Simeon and Levi, standing for their posterity, are conceived to be their inheritance in the land of Canaan, and language is used to describe them accordingly. "I will divide them in Jacob," literally reads, I will divide their part of the inheritance among the rest of the sons of Jacob. Second, They are then conceived to be sheep, and are accordingly described. As two flocks are interspersed among ten others and lost sight of, so the tribes of Simeon and Levi were to have their dwellings not by themselves, but among the other tribes. Literally, the passage would read, The posterity of Simeon and Levi shall dwell promiscuously among the other tribes.

JUDAH. "Judah, thou art he whom thy brethren shall praise." This is literal. "Thy hand shall be in the neck of thine enemies." This contains a figure, namely, "hand in the neck of an enemy." The conquest of an enemy is conceived to be the manner in which the final triumph is obtained, and is accordingly described. Two combatants strive for the mastery; one clenches the throat of the other, and then the struggle is over. Literally, it would read, Thou shalt conquer thine enemies. "Thy father's children shall bow down before thee." This contains a figure, namely, bowing down before him is put for the relation to exist between him and the rest of the tribes. The relation between him as ruler and them as ruled, is conceived to be the relation of a lord to his servants. Literally, it would be, Thy tribe shall furnish rulers for the whole twelve tribes. "Judah is a lion's whelp: from the prey, my son, thou art gone up: he

stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" This is figurative. Judah is called a lion's whelp, and is accordingly described. He goes up from the prey, he stoops, he crouches. Woe be to him that rouses him up in his lair! The victorious career of Judah's tribe is conceived to be that of a lion among inferior animals. They are cunning, valorous, powerful, terrible, and triumphant. Literally, it would be, The tribe of Judah shall be victorious over their enemies; shall enrich themselves with the spoil; shall be a terror to surrounding nations; and no nation shall make war upon them with impunity. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This is partly literal and partly figurative. The regal line in the tribe of Judah is conceived to be a sceptre, the symbol of regal power. As a sceptre shall not depart from the hand of a king, so the regal line shall not become extinct in the tribe of Judah. Also, the judicial authority in the tribe of Judah is conceived to be a lawgiver between Judah's feet. As then the lawgiver shall not depart from between the feet, so shall the judicial authority not depart from the tribe of Israel, "until Shiloh come." The word "Shiloh" when translated is Peace; until peace come. Here the ruler that was to rise in Judah and be the author of peace between this tribe and their enemies, is called Peace itself. The effect is put for the cause. Literally, it reads, Until the ruler shall arise in the tribe of Judah whose reign shall result in peace between the tribe of Judah and their enemies. "To him shall the gathering of the people be." This is literal, and needs no explanation. "The people" of course is taken to mean nations. The verse then, read literally, would be, The regal line shall not be lost or come to an end in the tribe of Judah, nor the judicial authority become extinct, until a ruler shall arise in that line whose reign shall result in peace between the tribe of Judah and their enemies, and all nations shall own and submit to his authority. "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." This is figurative. Shiloh in his prosperity and riches is conceived to be a victor stopping at a vineyard to satiate his thirst and satisfy his hunger, and is accordingly described. The victor returning from conquest approaches a vineyard. He dismounts, and, fastening his ass to a strong branch of the vine, and her colt to a younger shoot, enters the vineyard, plucking the grapes, and pressing out their juice for drink, until his very garments are saturated with the juice. His eyes become red from excessive drinking of the new wine, and his teeth white with the milk obtained from the flocks in the vicinity. So Shiloh, having made the conquest of the nations, settles down to enjoy the fruits of his victories.

FREE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY.

MR. MOODY STUART, Convener of the Jewish Committee, read the following Report:—

“Your Committee, in presenting another annual report to the General Assembly, have to express their gratitude to the Great Head of the Church for the blessing vouchsafed during the past year, the decided progress your missionaries have been enabled to make in the work committed to their hands, and the prospects steadily opening before them of future usefulness. They have also to congratulate the Church on the liberality which the congregations have exercised towards the scattered sheep of Israel—believing, as they do, that a kindly and spiritual interest in the unhappy Jew is both a sure token of blessing already received by a Church, and an unfailing earnest of blessing to come.

“There has been some addition in the course of the year to the missionary agency, but the number of regular missionaries is still nearly the same as it was—Mr. Allan having been succeeded by Mr. Turner, who has not yet, however, received ordination. These are seven in all—one Jew, one German, and five of our own countrymen. The stations continue the same as they have been for several years—Pesth, Lemberg, Amsterdam, and Constantinople. These are some of the most important of the many dwelling-places whence that scattered people are yet to be gathered, and where they speak in various tongues, according to their wanderings—German, Spanish, and Italian being those chiefly required by your missionaries; for they have not the advantage of your missionaries to India of teaching Christianity in their own language, but can find access for the gospel only in foreign tongues, of which they must always acquire one, and frequently two or three. Throughout these stations generally, and in some of them very remarkably, the progress of the Mission has been of the most cheering character, which will best appear by reviewing the stations in order.

Pesth.

“Taking Pesth first, and remembering how great a work the Lord has wrought there in times past, and how abundantly blessed some periods of the Mission have been, and especially the period of our own Disruption, it forms of itself no mean report for the past year, when your senior missionary, who was in the heart of all that was done, is enabled to write that ‘*no year of the Mission has been so signally blessed as the past.*’ This estimate arises from a collective view of the whole missionary operations, which divide themselves into three principal branches—the Church, the School, and the Bible distribution.

“In the Church, public worship is regularly maintained, both in German and in English, with a diminution of the English congregation, from their having left the place, but with an increase of the German. It is the more remarkable that your missionaries have not been interrupted, because Popery is nurtured and encouraged to an extent unknown in recent times. The Protestant Church of the country has been deprived of its ecclesiastical liberty, though not without some noble testimony to the glorious headship of Christ; and the small body of Baptists have been summoned before a court-martial, and forbid to meet or distribute tracts. But the work conducted by your missionaries has not been impeded. Never has the interest in the Mission been so great, nor the field of labor so accessible, nor the thirst for the Word of God so general, nor Jewish prejudice and superstition so thoroughly shaken. The number of actual inquirers has been considerable, and among them one who is described ‘as the most distinguished lite-

rary character amongst the Jews of Eastern Europe;’ who has not, however, publicly embraced Christianity, though he has privately professed his conviction of its truth, and, to preserve his liberty of conscience, has refused the highest literary posts which his nation could offer. Two Christian families have been added to the Church by baptism. In the first of these, husband and wife were both teachers, and both sacrificed their means of livelihood for the sake of Christ. The husband having studied a New Testament, which he had obtained through the mission agency, introduced his altered views into his teaching, which, being carried abroad by the children, resulted in his ejection from the seminary. Coming to Pesth, he obtained another situation as private tutor; both himself and his wife became convinced of sin, and seriously concerned about their souls, and, after long probation, were admitted into the Church by baptism—testifying to the sincerity of their confession by again, for conscience’ sake, submitting to ejection from their earthly callings; while, since their baptism, their consistent conversation has continued to manifest the reality and stability of their faith. A second family has more recently been added to the Church, consisting also of husband and wife, who, after much dealing with the missionaries, inquiries, delays, oppositions, admonitions, humblings, enlightenings, have both been held as giving evidence of a saving change, and been baptized in the name of the Lord Jesus Christ. Of the previous converts, several have entered into their rest, and not a few have been scattered abroad, in the course of providence; sometimes, along with others, forming little groups of disciples, as at Vienna, where there is a little Jewish Christian Church, consisting of three medical men, who meet together every Lord’s-day for prayer and mutual edification. But, notwithstanding such unavoidable separation of the converts, the Lord’s Supper was dispensed on the first Sabbath of the year to twenty-one communicants, chiefly converted Israelites.

“The school commenced in weakness in Philip Saphir’s sick-room, which has all along been most successful, in its ordinary branches, and, as a school for teaching Christianity, has made most rapid progress during the year. It numbered a hundred pupils, as actually reported last year, but was then expected to increase to one hundred and seventy; but such was the effect of the highly satisfactory public examination, that the attendance rose at once to two hundred and thirty, and afterwards to two hundred and fifty—parents for their children, and children for themselves, entreating to be enrolled. These are all Israelites, with the exception of three or four; they are taught both Old and New Testament Scriptures, and the Shorter Catechism; and every Lord’s-day meet with their pious teachers for prayer, reading the Bible, and Christian exhortation. On the week-days, after school-hours, they assemble of their own accord and sing Christian hymns in the large courts of the house, which has created a considerable sensation in the Jewish quarter of the city. So great, indeed, is the conviction in the Jewish mind of the moral worth of the undertaking, that your missionaries are persuaded that, with sufficient means and agency, they might now have five hundred Jewish children committed to their care; and among their inquirers are some who have been moved to read the New Testament in secret by the effect produced on their children at school.

“The labors of the *colporteurs*, converted Jews, who traverse the vast country of Hungary in summer and return to Pesth in winter for theological and Christian training, have been crowned with increased and amazing success. The supply of books, which formerly was greatly beyond the demand, fell far short of it last summer, so that the missionaries were sold out of almost every size and language of Bibles, and orders were sent them for a thousand Hungarian Bibles when they had none to give. For the year the sale of the Holy Scriptures has exceeded four thousand copies, chiefly to

persons cheerfully paying for them, and often holding deeply interesting conversations with the distributors. The purchasers have been of all grades of society—officers, lawyers, doctors, soldiers, policemen, peasants, and Jews. Tracts and books in considerable quantity have also been sold; and the intercourse with the Jewish community has been unprecedentedly great.

"The secondary effects of the Mission have, as formerly, been seen in Jews becoming more moral in their conduct, and more painstaking in their own religion; in nominal Christians becoming living disciples of the Lord Jesus Christ; and in testimonies nobly borne to the truth, where formerly there was cold indifference.

Lemberg.

"Letters of an intensely interesting character have just been received from Mr. Edward; out of which this only may be said in general, that there is, on the one hand, an amount of hope for the Mission here altogether different from any thing that has yet appeared, while, on the other, its continued toleration is tremblingly uncertain. That precariousness of outward position does not necessarily either arrest the varied evangelistic operations, or prevent their fruitfulness, is amply proved by the present attitude and efficiency of the Mission at Pesth; and the Mission at Lemberg is at this moment both exceedingly precarious and exceedingly promising—and each to a degree which ought to call forth the earnest prayers of the Lord's people, both for outward protection and for missionary success.

"The year commenced with the threatening of speedy termination to your missionary's labors, with summoning before the authorities and warning to depart, except on condition of silence. The condition was refused; the object of the Mission to the Jews, their perishing condition, and the awful responsibility of withholding the gospel from them, were openly declared to the rulers, and the evangelistic position boldly and successfully maintained. Throughout the year, hundreds of copies of the Scriptures have been sold in a country within the borders of which your deputation to Israel were not suffered to carry their Bibles; and such a demand has been created, that the booksellers, who sold almost none before in any language, now dispose of whole cases of Hebrew and German Bibles, and Polish New Testaments. Not a few Jewish families are the missionary's intimate friends, and anxious for his remaining in Lemberg; and some of them are objects of intense interest and hope. More than once letters have been received from England, introducing Jews at Lemberg, from relatives interested in their salvation. Daily disputations are carried on with Jews, visiting the missionary at his own house; and in one fortnight the Bibles and Testaments sold, each of them accompanied with several tracts, presented a register of more than a hundred such visitors. The Galician Jew is not yet hardened by infidelity, like the Jew of Germany; and interest in religion discovers itself on various sides. The gospel has been frequently preached by your missionary to Protestant congregations, amongst whom some souls have been found thirsting for the Word of life, and coming far to seek it; elsewhere, the glorious divinity of Christ has been proclaimed by request, where the leaven of Socinianism was working. It was not, however, without much fear and trembling, that a commencement was made of preaching the gospel to the Jews without the protection of a recognized Church. This, however, has been ventured upon, and steadily persevered in for a number of months in the missionary's house. But it has been found hard to gather them to hear the Word in public, even when most willing to listen to it in private. The number for the first five Sabbaths was three, two, one, none—then rising again, till on the twelfth it reached thirty-six; the proportion of Jews, however, being small. But this small beginning has suddenly increased, in connection with circumstances which cannot further be narrated than simply

to state, that the place has latterly been crowded to overflowing, and that on one occasion the gospel was preached to about fifty Jews of the highest class, such as practitioners of law and medicine, and government teachers. The Lord grant that Christ may have much people in this city, and that a great door and effectual may be opened for the everlasting gospel!

Amsterdam.

"Is obviously a station which will require the exercise of patience and perseverance, and that probably before a real opening is effected into the Jewish community at all, but where the work of faith and labor of love may in the end be abundantly rewarded. It is one of those important places where the nation exists in its unbroken character and strength, and may be fairly tried with the gospel message, except in so far as resisted by themselves. There is no hindrance from without; the Government is not unfriendly; our Free Kirk is among the recognized and sanctioned Churches; and Christians interested in missionary objects have welcomed and aided our enterprise. A series of scriptural tracts have been purposely prepared, and many thousands distributed amongst the Jews, by an association of Christian ladies; and a periodical, resembling one of our religious magazines, but expressly adapted for the Jews, is published twice a month, at the expense and risk of a Christian bookseller; your missionary being also assisted in its preparation by some eminent converts from Judaism. But the Jewish body in Amsterdam is compact and strong. Recognized as a separate nation, with full liberty to manage their own internal affairs, they have retained all that is peculiar in their national character. Confined to no quarter of the city by state regulations, they nevertheless have shut themselves up within their own Joodenhook, beyond which some of them boast that they have never travelled. There not only is the light of Christ excluded, but the light also of the Hebrew prophets buried under a mass of vain traditions to the few who can read their ancient tongue, and completely sealed up from the multitude, amounting to more than 20,000, in a tongue no longer theirs, nor by them understood; for the Christian translation of the Bible into Dutch is condemned, and no Jewish translation exists. Rabbinism rules with undivided and tremendous power over the many thousands crowded together within these precincts. Every one is under the vigilant eye of all the rest of the community, and the many poor are almost entirely under the control of the few rich, to whose sway the whole synagogue is subjected. It is, therefore, scarcely possible for a Christian missionary to visit the Jews in their own houses; and if they opposed, it might be scarcely safe to enter their district. Public preaching is, therefore, his chief instrument for spreading the tidings of salvation; but this has encountered the most determined opposition from the Jews, giving sure evidence that they feel the gospel of despised Jesus to be a formidable power. For some months, your missionary preached unmolested every Saturday, or Jewish Sabbath, having usually about one hundred Jewish hearers, consisting of all classes, from the richest to the poorest; but when the slumbering enmity was once excited, it seemed like a destroying tempest, scattering all the laborer's hopes. Promises and threats, religious appeals, and removal of temporal support, were all employed; and, to give these efforts greater weight, some of the richest bankers in Amsterdam took their stand near the church for an hour and a half, under a burning sun, to deter the entrans, and to mark such as would not be deterred. Afterwards, four Jews were stationed to watch the church; two at each of two bridges between which it stands, and two more were set to watch the school. Such means were too successful; the congregation was at once reduced to a tenth of its former number, and the prospects of the mission seemed for a time to be blasted. But the attendance gradually increased again, and the work is still

carried on with fair promise of success, although, in such a place, that can be looked for only as the fruit of the Lord's blessing on patient, and, probably, protracted labors. Your missionary school, when resolved upon, even before its commencement, so provoked the Jews to jealousy, that they determined on establishing a new school for themselves, and, by their own account, subscribed £3000 for its erection. Our own institution is still in its infancy, but progressing. In the midst of much opposition, the Lord has been granting some seals to the work. There are several persons of whom there is hope that they may soon be added to the Church; and during the year there have been admitted by baptism, one Jew and two Jewesses. These have all given evidence of a saving change; and the first has, since his baptism, afforded practical proof of his sincerity by refusing an advantageous appointment, because it required his attendance till noon on the Lord's day; a sacrifice all the more honorable, in consideration of the laxness of Sabbath observance that prevails in the Continent. This, however, according to your missionary's report, is altering for the better; the Sabbath question being everywhere studied and agitated, and petitions for its better observance both presented to Government, and, what is more remarkable sometimes granted by them.

Constantinople.

GERMAN JEWS.

"This station has suffered a great loss during the year in the resignation of Mr. Allan, whose long experience in the work, united to high qualifications for it, rendered his services invaluable. It was, however, impossible for him to remain at Constantinople in the state of Mrs. Allan's health, and he only erred in maintaining his post too long, in the fruitless hope of an improvement which, in that country, could not be realized. He will be a valuable laborer in whatever other portion of the great vineyard the Lord may allot his work. He has been succeeded by the Rev. Duncan Turner, who has not yet had time to qualify himself in the languages, but takes his part in a well-attended English service on the Sabbath, and has commenced teaching in the Italian boys' school.

"Mr. Kœnig's health has been restored, and he is most abundant and successful in his labors. At the two services in German, which he conducts every Lord's-day, the average attendance is forty, and almost exclusively Jewish. The number of Jewish converts who are at present members of the Church, is seventeen; three of them, however, are absent in Malta and Germany, in the course of training for subordinate departments of missionary work. With the exception of one or two employed in the schools, the converts are all tradesmen supporting themselves without any assistance from the mission. There are amongst them six families and eight baptized children. They have a prayer-meeting of their own every week, and have, during the year, commenced and regularly maintained a contribution for the Assembly's India Mission. This is, indeed, but a weak beginning, in a day of small things; but it is singularly interesting that a church of converted Israelites should be resuming the position of their forefathers in apostolic days, and now at last sending forth the gospel again to the perishing heathen; and this may be some slight earnest of what lost Israel converted shall yet be enabled to do for a lost world. Besides three services on the Lord's-day, two in German and one in English, the missionaries have a prayer-meeting amongst themselves on the Tuesday evenings, a congregational prayer-meeting on Wednesday, a meeting for inquirers on Saturday, and a monthly missionary meeting.

"Belonging to this branch of the mission, besides the German school, there are two other schools of much more recent origin, which now begin to form an important feature of the mission. The Italian girls' school,

taught by Miss Whittet, who is now kindly assisted by Mrs. Kœnig, was commenced in 1847, had nineteen pupils a year ago, and has now thirty-five, daughters principally of Italian Jews, with a few of German and Spanish Jewish parentage. With very few exceptions, these are all the children of the most respectable and wealthy Jews, rendering the opening one of the most important character. Two girls from the house of the most opulent and influential of all the Jews of the city—the head, in fact, of the community—attend the school; a French Bible has been purchased from the mission for his own daughter; and his brother-in-law—himself also of high standing among the Jews—has placed his daughters under your teachers' care. A Spanish rabbi, who teaches a school of his own, has sent his only daughter to the missionary school. At the annual examination, there were present nearly forty female relatives of the children, themselves most ignorant, yet deeply interested in the work before them; for there is a most remarkable change, not only in the knowledge, but in the manners, appearance, and habits of the children; so great, indeed, that they could scarcely be recognized as the same children. These parents and relatives, by a movement entirely spontaneous, receive instruction at their own houses as far as the time of the teachers will admit. The children are now no longer ignorant of Christian truth, and require only the teaching of the Spirit to make that truth effectual unto salvation.

"At the urgent request of several parents, a school has been opened for Italian-Jewish boys, for whom a Romanist school had been commenced, without success. This school is also for the better classes, and, to be successful, must furnish a superior education. In addition to the ordinary branches, French is taught, and English will soon be added. It is already attended by twenty-one pupils; and the parents manifest the greatest confidence in the teachers and missionaries. One merchant has three boys attending the school, the eldest, of seventeen years of age, having been purposely withdrawn from business to receive a better education from your missionaries than could previously be obtained anywhere else.

"The whole missionary work has the hope of being greatly furthered by the recent appointment of Mr. Conacher—a respectable Christian tradesman from Scotland, but long resident abroad—to visit the Jews, in the way of selling Bibles and religious books, and thus both scattering the Word of life, and gathering inquirers around the missionaries.

"During the few last months, the Spirit of God appears to have been present in healing power at this station, as manifested in the case of various inquirers. A convert, who had been baptized three years ago, at Jassy, but had fallen, first into sin, and then into apostasy, has been brought under long and deep convictions, and now appears to be effectually humbled under the mighty hand of God, and softened by His grace.

"Another Jew, who was first awakened to inquire into the Christian religion by observing the just dealings of the converts, has undergone a long probation, and been solemnly admitted into the Church by baptism, after sermon by Mr. Schaffler.

"A third, and more remarkable case, we shall give in Mr. Kœnig's own words:—

"The next case is of a much more uncommon and striking character, and a remarkable illustration of the truth, that none teacheth like the Spirit of God. A young Jew, of respectable parentage in Russia, met there with another Jew, who had come from Constantinople with a Bible. Benjamin then, for the first time, read the Word of God, became awakened and interested, and searched the Scriptures as the words of everlasting life. This he did three months, till his parents, alarmed and displeased, forbade him to read any more; and, seeing that he persisted, his mother one day took the Bible out of his hands and threw it into the fire. He was now deprived of

his newly-discovered treasure, but could not conceal the anxious inquiries which disquieted him, and the result was his being driven from his father's house. Thus left to seek his livelihood elsewhere, he went to Selina, at the mouth of the Danube, and worked on board of English and other vessels. But this time he met with pious seamen, who read the Bible with him, and were very helpful in furthering the work of the Spirit in his soul. Another Jew, from Constantinople, with ten Bibles, arriving at Selina, Benjamin eagerly asked him to part with one, and readily paid for it, out of his earnings, eighty piastres, equal to *fifteen shillings*. He says of that time, the Bible was his life and joy; and in his daily perusals the Lord seems graciously to have led him on to a knowledge of himself, step by step. He had heard from a godly sailor of the existence of Jewish missionaries, and he now determined, with all the ardor and resolution of his disposition, to go in search of them, that he might learn the way of salvation more perfectly. He accordingly embarked in a schooner, but suffered shipwreck, and was one of the few whose lives were saved. Nothing daunted, he returned once more to Selina, and found another captain who offered to take him to Constantinople. Arrived here, he instantly went on shore, and spent a day and a half in search of Jewish missionaries. Some Jews, who heard the same inquiry, refused to show him my house. At length, an attendant at our Saturday meetings brought him to me, and his visit (one of the most affecting and deeply interesting that has come under my notice for a long time) was the occasion of his relating the above-mentioned history, with many other remarkable leadings, which space does not permit me to touch upon. To hear him speak of what the Lord had done for his soul, of the awakened desire to live to the glory of God, and to serve Him with his whole strength, of the love which he felt kindled within him to the Lord Jesus, whom he calls "my Saviour," was something so wonderful and unlooked-for, that I was quite overcome. From the manner and matter of his conversation, and the knowledge he possesses of Old and New Testament truth, I could have believed he had long stood in communion with a living body of Christians. Here, however, the only teacher was the Spirit of the Lord; for Benjamin, till last Sabbath, never heard a sermon, and has only read his Bible four months. To the Lord be all the glory, who needs not the feeble instrumentality of man, but hath mercy on whom he will have mercy. He visits me frequently, and has mentioned his wish to be baptized in the name of Him in whom he believes. However, I feel I must have a more intimate knowledge of his character, and receive solid evidences of his sincerity and steadfastness. He has entered into a house as a servant, and purposes, after attaining his object here, to return home and confess the Lord Jesus openly before his parents and friends, for whose souls' welfare he expresses great anxiety.'

Spanish Jews.

"This station we have long been disposed to regard as the most important of all the stations occupied by the mission; while, from its very nature, it has hitherto yielded least fruit. None of your missionaries is more laborious than Mr. Thomson; none has been more successful in acquiring the various languages which he has to employ, and none has spent so much time in preparing and translating books, tracts and maps, and doing other most important preliminary work. His assistant, Mr. Tomori, has been restored to health, and is most assiduous and efficient in teaching. We present the following account of the Spanish school from the pen of Mr. Schauffer:—

"CONSTANTINOPLE, October 21, 1850.

"'They that sow in tears shall reap in joy.' This is eminently a text for Jewish missionaries. Towards the close of the annual meeting of the Ameri-

can missionaries in Turkey, held here in June last—Mr. Dodd, the American missionary to the Jews in Salonica, being here on that occasion—one morning we passed up the ‘Golden Horn,’ in a boat, to pay a visit to the Rev. Messrs. Thomson and Tomori, Scotch missionaries to the Jews. We went early, in order to become acquainted with the school under the care of these two brethren. We addressed the school in German and Spanish, after the customary reading of the Scriptures; and the two brethren, under whose care the school is, closed the whole with two prayers, one in German, the other in Spanish. The eldest Scotch missionary, Mr. Allen, having arrived meanwhile, we prayed and consulted together on the great interests of our difficult and self-denying work. Allow me now to communicate to your readers a few facts relative to this school; an institution of recent date, much persecuted, but of decided promise, even in this ‘day of small things.’

“After many fruitless attempts made by Mr. Thomson to obtain pupils from Jewish and Spanish families, it happened that, after the great fire in Pera, which consumed the dwellings of Messrs. Dwight, Homes, and myself, houses in Pera and Galata became so expensive, that a number of German Jews took up their abodes in Haaskioy, the chief residence of the Spanish Jews, and the suburb where Mr. Thomson lives. Of these, Mr. T. succeeded in obtaining five scholars. The school was held in Mr. T.’s house, and taught entirely by himself, Mr. Tomori not being here yet. Soon the school was increased by five Spanish-Jewish children; then by three more; when, behold! an anathema from the grand rabbi prohibited Jewish children from attending that school, and the last three scholars left. Afterwards, several Italian-Jewish children joined the school. Thus five months passed, when Mr. T. at last succeeded in obtaining a school-house. Ten more scholars were now added from Spanish-Jewish families. Another anathema was fulminated at the poor school, and it was reduced to its original number. But the school righted again, and rose to the number of forty scholars, about twenty-six of whom were of the Spanish nationality.

“In the autumn Mr. Tomori arrived, and took the responsibility of the German department. In this prosperous condition the school continued all last winter, till about the time of the Jewish passover, when an alarm spread among the Jews, in consequence of the reading of the New Testament, which had been introduced into the school. Rabbis went from house to house, straitly charging the people to keep their children away; and consequently the number of Spanish scholars sank again to about ten. In this state the school was at the time of our visiting it, and even in this state I considered it exceedingly encouraging; and I cannot but regard it as a very extraordinary circumstance, that, all the efforts of the rabbis to the contrary notwithstanding, no less than ten Spanish children remained regularly attached to the mission-school. For as to German and Italian Jews, we are used to see them entirely disregard the anathemas of these rabbis; but the Spanish Jews are still forming a close and compact body, and but a short time since, a rabbinical anathema was a power to which resistance was not so much as thought of.

“About half the present pupils are girls. The school is divided into a German and a Spanish department. In the afternoon the girls attend to female work, under the care of Mrs. Thomson.

“The exercises of the school begin by a catechetical lesson in the German and Spanish departments, separately. Then those who are old enough join in singing Spanish or English, and sometimes German. The school is always closed with reading Scripture and prayer. At the close of the last term, they had thus gone over all the four Gospels. When the Gospel of John was commenced, a deep seriousness prevailed in school, and hopes were entertained of a regular work of grace. But the Lord seems to have reserved it to another and a *better* season. May we be always ready for His coming and work!

"The children do not seem inclined to put their light under a bushel. Their conversations and questions out of school, on the subjects they are taught there, have repeatedly called the attention of their people to the truth, and naturally occasioned alarm. Oppositions and divisions must come. If the gospel excites them, let them come. After the earthquake and the hurricane comes the 'still small voice.' The children of German Jews are *known* to be bright in intellect; and it is pleasing to observe that Mr. Thomson discovers no lack on that score among the Spanish pupils. The obedience of the scholars to their teachers, and their general deportment, seem to be satisfactory. But they are not unfrequently complained of as to their conduct at home, especially towards their mothers. As the Jewish mother is always ignorant, and considered but a servant in the house, and the father is gone all day long in search of maintenance for his family, domestic government and family order are things entirely unknown among the Jews; and it is equally surprising and encouraging that these same children should submit to the discipline of a well-managed Christian school, love their teachers, and esteem it a privilege to be taught and trained by them. I have forgotten to say, that in this school, also, the Messianic prophecies are studied in both the German and Spanish departments. The person and the work of Christ are set before them from their own Scriptures. He is shown to be the great promised Prophet, Priest, and King, not for the Jews only, but for *all the world*. This great truth being once fixed in their minds, the very keystone is drawn out of the arch of *Judaism*, which feeds the self-righteousness and the vanity of the Jews with the flattering thought—a thought fatal to conviction of sin and the meltings of penitence, and the exercise of a living faith—*You, the carnal descendants of ABRAHAM, are, and forever will be, the peculiar people of God.*

"The school, however, has rallied again since the time of this visit, as will appear from the following very recent communication from Mr. Thomson:—

"'You are already aware, that during the whole of last summer, and, I may now add, during a considerable part of the winter just ended, our school was subjected to a persevering and vigorous opposition. The effects were felt in the reduction of our Spanish attendance to about one third of what it was shortly after last passover; the German pupils mostly continued with us, but several children of German fathers were withdrawn. But if during that period the leavening influence of our school was less felt, the smallness of the attendance allowed more time for pressing the precious truths of the Word upon the heart and conscience of those who continued with us; nor were we left without some hopeful signs of good done, the effects of which remain till now. During that same period also, at the urgent request of the parents, several Greek, German, and English children were admitted, who at present amount in all to ten. As it was distinctly explained to the parties concerned, that our plan, as that of a mission-school primarily adapted for Jews, could not be departed from, and as, in Haaskioy particularly, there was and is absolutely no other school whatever, to which the pupils referred to could be sent, we felt, in reference to Haaskioy at least, that the path of duty was very plain. And I feel strongly persuaded that, should the men and the means be furnished us for breaking up with new schools the immense waste grounds of this benighted city, it will be for the glory of God, and the promotion of His cause, to open our schools for all who may choose to avail themselves of them, though with peculiar adaptation to the Jews.

"'Our numbers have of late considerably increased, there being not fewer than fifty in regular attendance, of whom forty are Jewish—viz., eight German and thirty-two Spanish. This attendance has in no respect whatever been attracted or maintained by gratuities, in any shape whatever. I have further to

mention that a rabbi, who teaches a small school in Haaskioy, and to whom I was in a position last summer to do a trifling service, brought to our care last week a very nice boy about eleven, who has this week brought his sister along with him. This may appear an insignificant circumstance; but among a people so blindly led by authority as the Spanish Jews, it is not without some degree of importance, as indicating the turn of the tide of public opinion. My object in adverting to these circumstances is to impress upon the Committee and the Church the fact that the Lord has opened a door of usefulness among this *wonderfully bigoted, closely compacted, and thoroughly enslaved* community of Israelites. The real value of this advance will be best understood by those who know the bitter hostility manifested against the gospel in former, and even recent times, by this very community in this place, and who remember that the New Testament has, from the beginning, been publicly read and explained in the school. We would humbly, on the eve of completing the second year of our school's existence, raise our Ebenezer, and say, "hitherto hath the Lord helped us."

"I cannot but here again press upon the attention of the Committee the urgent necessity that exists for strengthening this station, if the foundation is to be laid for extensive usefulness. That must be in a very great measure by the distribution of the New Testament, seeking opportunities of intercourse with the people, not in their own houses, but *in places of public resort*, where they may be met with *in small numbers*; and still more by the preparation and publication of books, both on saving truth and general knowledge. For the accomplishment of these objects, it is easy to see that one man, occupied with teaching one half of each day, and very often engaged during the other in business which requires his attendance in the city, is altogether insufficient; and the plea will be felt to be stronger still, when you consider that the Spanish Jews alone, of Constantinople, amount to eighty thousand souls. Surely here may the cry be heard—"Come over and help us."

"Before passing from the subject of our school altogether, I would first mention, that very considerable interest in the evangelization of the heathen has been exhibited since the commencement of our monthly missionary meetings, the result of which is a subscription of 9s. 2½d. to the funds of the India Mission. Small as the sum may appear, it was collected upon the strictest principles of self-denial; the children, in very many cases, giving it from what had been allotted for their food, and hence, too, its moral value all the greater. The second part, to which I would direct attention, is the pressing need for the establishment of more schools. To expect that one school, however efficient, can suffice for the instruction of a population so numerous and so widely scattered as that of the Jews of this city, is out of the question; and it is a most important inquiry, how good schools may be most rapidly and most cheaply multiplied. We look with fervent hopes and prayers to some of our own pupils, who give good promise of future usefulness; but for the present they are unavailable. But I mention this point the more particularly at present, because in the district named Ballat, on the other side of the Golden Horn from Haaskioy, there seems some ground to hope that a school might be successful, as it certainly is most urgently called for. We have looked around for a suitable teacher, but hitherto without success. If, however, the Committee could grant us £100 towards the defraying of all expenses for one year, we think it possible the attempt might be made, and of the *ultimate success* there could be no doubt. It was in Ballat that our colporteur sold most of the New Testaments recently disposed of. It is the seat of the *political* chief rabbi, and of a dense Jewish population; and it possesses a good many families who give unequivocal proofs of desiring a higher education for their children than they can procure from their rabbis. We long to assault this stronghold.

"Mr. Yanco, our colporteur, has now been seven weeks on his tour through Roumelia. He wrote me from Rodosto, with favorable accounts, upon the whole, of his reception among all classes of the community, for he carries with him the Greek and Armenian, as well as the Hebrew and Spanish Scriptures; and I have just learned that he reached Adrianople on the 6th current. In that most important city, we hope and pray that a wide and effectual door may be opened for usefulness to this humble but zealous, and, we trust, really devoted servant of the cause. He means to go as far as Sophia.

"Were this station properly equipped, much might be urged in favor of occupying so important a city as Adrianople, with so large a Jewish population, and, as I have learned from the representations of others, so open to the gospel. Certainly, few places can well be conceived more closely shut up against the truth than this capital; but we know the number of precious souls it contains; we know its importance, were it once gained for the truth; and we know that the walls of this Jericho, too, shall fall down before the ark of the Lord, however apparently feeble the accompanying instrumentality.

"One topic more remains as necessary to be alluded to, in order to give a complete view of the operations of the Mission in this suburb. As many of our countrymen live in this neighborhood, or at no very great distance from it, as soon as I removed from Galata to Haaskioy, a weekly service was commenced on the Lord's day, and a prayer-meeting, or rather expository lecture, on Wednesday evening. These Mr. Deniston took alternately with myself during his residence here, and, with a brief interval, they have been continued from the first until now. The attendance varies considerably, but may certainly be regarded as better of late than for some time before; last Sabbath evening the attendance was seventeen. These meetings are held in my own house. A class for the younger members of the English families has also been opened, some time ago, on Sabbath forenoon, and with some degree of success. And, finally, the library provided by the Tract Society for the use of the English residents, is still read and valued by several regular attendants of our meetings.'

"In a late communication, Mr. Thomson writes, that *the people of the land seem to be at the present moment in a peculiarly interesting condition*; that, in particular, the spirit of religious inquiry is awakening among the Greeks, in promoting and satisfying which their colporteur has been of considerable service; and that, besides Old Testaments and tracts, he has sold, at least, from thirty to forty Spanish New Testaments to Jews, in places where they had never possessed, and probably never heard of them, before. He has sold, also, a good many Armenian Bibles, although he has met with great resistance from the Armenians. The interest excited among the Greeks by one visit was so great, that the American missionaries at Constantinople have sent an agent to follow up the movement amongst the Armenians of the place. In a short time, the whole stock of his Greek books was exhausted, so that he was obliged to pass a small town in his way, from inability to supply the wants of the people. Another box of books has, however, been sent him; and we pray that the Lord may abundantly bless His own most precious Word.

Funds.

"The income during the year has amounted to £5671 12s. 9d., and the expenditure to £4646 5s. 10d., leaving £1025 6s. 11d. for clearing off a portion of the heavy debt incurred through the want of a year's collection. The debt still remaining is £3263 13s. 9d. The Committee are thankful for the liberality of the contributions for the past year, which have considerably exceeded those of recent years, though falling greatly short of some

years preceding. Amongst the gold and silver, the widow's mite is specially marked by the Lord; and not the least gratifying remittance to the fund, is notified in the following letter, received a few days ago, from Dunfermline:

"I send £1 10s. 2d. for the Jews' Mission, to be acknowledged, if you please, in the *Record*, according to the form enclosed. The invalid was a man of middle age, who had been bedfast since his twenty-fifth year. He was an ingenious man, wrote very sensible letters, and his New-Year's Hymns were much liked in several Sabbath-schools here. He was a pauper on the parish, and had long an ambition to do something for the Jews' Mission, his pet scheme. The sum now sent is the contents of his box: and he died very suddenly, just after having delivered this sum to me. Knowing how fervently he had set his heart on doing something for the Jews, I was struck when his death took place just as soon as he had got his little sum for the Mission. It was a matter of amazing interest and gladness to him to be able to remit the sum; and it seemed as if his Master had just allowed him to gratify his wish before taking him away."

"In conclusion, your Committee cannot but feel that this Mission to Israel, which the Lord signally honored at first, and the growth of which was partially arrested for a season, is now striking its roots and spreading forth its branches again, with the fair promise of being more abundantly fruitful than ever. In all the stations there is more work than can be overtaken. With more money and more men, there is no assignable limit to the field opening before the Mission; and there is every prospect that in a few years it will have acquired a stability and a magnitude such as it has not yet attained, and such as some time ago could scarcely have been anticipated. In more than one of the stations the way appears to be opening into the heart of Judaism; and although certainly the entrance has not yet been effected, we seem to have been providentially led to knock at a door, which, if opened, would lead into the very citadel and strength of the Jewish nation. Meanwhile, regular Christian churches have been formed, consisting chiefly of converted Jews and their children. Both individuals and families are, year by year, added to the Church, with every evidence of saving conversion; thousands of Old and New Testament Scriptures are circulated throughout the nation; knowledge of Christian doctrine is widely disseminated amongst them; and a generation is in process of training in missionary schools, who, if the Spirit shall be poured on them from on High, and they be led to look on Him whom they and their fathers have pierced, will enjoy, above present converts, the vast advantage of early Christian training and discipline, to enable them to adorn the doctrine that is according to godliness. The Lord hasten it in his time!"

OPPRESSION OF THE JEWS.

SOLOMON MAIMON, in his "*Lebensgeschichte*," relates as a fact, that there was in his time a nobleman, (P——,) who, one day, while the congregation were at prayer, entered his (nobleman's) church in a state of intoxication, and, on approaching the altar, conducted himself indecently. A few days afterwards, the minister told him that he had committed a grievous sin; that he had profaned the sanctuary of the Lord, and that he required him to show his contrition for the offence by making a large donation for the purpose of buying wax-candles to light the church in which it had been committed. The nobleman, without hesitation, promised to furnish the required number of candles; and immediately published an order that all the Israelites that dwelt on his estates should bear the burden, by supplying him with the candles first; with which order the Israelites were obliged to comply.

Missionary Intelligence.

EXTRACT FROM B.'S JOURNAL.

WITH the Rabbi-ridden Jew, who rigidly adheres to Talmudical authority and rule, and holds in his tenacious grasp every species of error, loathing to be made conscious that he has a lie in his right hand, the Christian missionary has a twofold task to perform. He has not only to preach "Christ crucified"—the divinely-appointed means for the salvation of sinners—but with "the weapons of warfare not carnal, but mighty through God," he has to give battle to the army of the aliens who array themselves against the Lord and His Christ. The task is difficult; and unless God nerves the arm and encourages the heart of the Christian laborer, he must relinquish the attempt of clearing the Augean stable of Rabbinical superstition, bigotry, and intolerance, and leave the Jew to be saved or perish, as may happen. Happily, most Rabbinical Jews are better than the system to which they subscribe; happily, many of this class of Jews venerate the Talmud merely on account of its hoary head, and not because of any intrinsic worth; yet, alas! it is equally true that their hearts are all more or less affected with this moral epidemic; equally true, that all they say or do is more or less tainted with Rabbinism, and can easily be traced back to the stagnant pool from which it is drawn. In short, they are all fallen so deep as not to be raised by any human arm; but, blessed be God, I can say it from happy experience, not so deep as not to be raised by the Divine arm!

On the first Sunday evening after my arrival in Charleston, when returning from preaching to God's people in the circular church, (Rev. Dr. Post's.) I went in company with brother Bernheim to the "Tabernacle," a building adjoining the so-called Reformed Jewish Synagogue, with no other view than to hear Dr. Eckman, the Rabbi, lecture. Rabbi E. is looked up to by his party as a man of learning and talent. My hopes were very sanguine. I expected much, and much too that would be worth knowing. Whether my hopes were realized, I leave to the reader to infer from the sequel of this account. The lecture was one of a series of lectures on the all-momentous topic, The Messiah. Many had preceded it. In the one to which I listened, the Rabbi seemed to have nothing definite in view. He spoke much at random. *En passant*, he attempted to confute the doctrine of the divinity of the Messiah, and other kindred doctrines, alike explicitly taught in Holy Scripture. Among others he quoted Gen. xlix. 10; and labored hard to prove that *שלה*, of whom the Patriarch speaks, and to whom, I believe, he directed his dying gaze, when he exclaimed, *לשועתי קיתי ידוה*, (I have waited for thy salvation, O Lord!) meant not "the Messiah," but was a nomen s. abstractum, signifying *tranquillitas*, peace, quietude, tranquillity, etc., evidently to evade its force as an argument in favor of the Messiahship of Jesus of Nazareth, who came soon prior to the destruction of the Jewish polity.

In the course of his lecture he had occasion also to quote the passage, "And the Redeemer shall come to Zion, and to those who turn from ungodliness in Jacob;" and here, with the bitterest sarcasm, he dwelt

pretty largely on the ignorance of those who blessed us with "the English version of Scripture," and gave it as his opinion that the second hemistic *בשעו ביעקב* should be rendered, "to those who abjure (he said swear away) iniquity in Jacob."

Not satisfied, however, it appeared, with the attempt to deter his people from reading the English Bible, so deservedly ranking highest, because being the best and most correct among all the versions of the Sacred Scriptures in modern languages, (and, by-the-bye, a copy of one published by the American Bible Society I saw, with no small degree of pleasure, in one of the pews in the synagogue the day previous,) he laid the destructive axe to the very root of Christianity, by endeavoring to confirm his Jewish auditory in their rejection of Christ, on the ground that the conduct of their fathers of old was but just in causing his death. Said he, "The Jews have a law, and by that law He deserved to die the death, (referring to Deut. xiii., 1, 2, 3, 4, 5;) and even on the ground Christians take, that Christ must needs have suffered, that his death was predetermined in the councils of eternity, they are devoid of fault, for then the Jews, since God never works without instruments, only volunteered their services to fulfil the Divine purpose."

I was provided with pencil and paper, ready to take notes, contemplating to call on the Rabbi the day after; but brother B. thought, and correctly too, that the Jews might object to notes being taken in their place of worship; so I desisted, and indeed soon found that there was no occasion for it, since the Rabbi affords every possible latitude of inquiry to his auditory.

A Mr. M., a Jewish lawyer, of considerable professional skill, and a man of standing in society, put some questions to the Rabbi, to which he readily replied. Encouraged by this, I rose, and addressing him, wished him first of all to explain to me on what grounds he took *שלה* to be a noun s. abstractum. He attempted an explanation, but on grounds altogether untenable. I, of course, insisted upon the concrete meaning of the word, quoting in support of my position Jewish authorities. Among others, I showed how, according to the Zohar, by *Notaricon*,* the letters *שלה*, of which the word in many Hebrew MSS. is composed, served as initials for the words *אשר לו המלוכה*, (*hujus est regnum*,) and hence was also in the opinion of Rabbi Simeon Ben Jochai a concrete noun. Little inclined as the Rabbi seems to be to bow to the decisions of the *Geonim*, he still attached some importance to the explanation of the Zohar, and partially yielded, saying that after all, whether it be taken to mean *tranquillitas* or *pacificator*, it amounted to one and the same thing. This, however, I may state in passing, I am by no means inclined to believe; and the secret why these modern Rabbis try to wrest the true meaning of such a passage is to get rid of the idea of a personal Messiah altogether. But as all teachers who, not being conscious that they have truth on their side, have to throw concealment around them, so he also seems to be anxious to promulgate his views, yet in such a way as to be spared the painful necessity of boldly avowing them. I say the painful necessity, for even the reformed, or so-called enlightened Jews are far from being prepared to run into the face of so many express declarations of Sacred Scripture concerning a personal Messiah; and if a Rabbi were to step forward and candidly state that in his opinion Messiah was something altogether abstract, that Jews in proportion to their progress in science and civilization may procure for themselves Messiah, he would hazard his reputation, and be put down as heterodox.

* One of the three principal branches of the *literal* Cabbala.

In the second place, I wished him to tell me on what grounds he charged the translators of the Hebrew Scriptures with ignorance in rendering the phrase *וְלֹשֶׁן כְּעֶקֶב נֶשֶׁךְ* with "to those who turn from ungodliness in Jacob." "In preparing your new translations," I said, "you seem to confound two Hebrew roots." I had no sooner mentioned the two distinct Hebrew radices *שָׁכַח* and *שָׁכַע*, which he seemed to have mistaken one for the other, when he was aware of his mistake, and, to his praise be it spoken, owned it accordingly. This was too serious a mistake for so great a Rabbi, and I have no doubt that if he had had his Hebrew Bible before him when he prepared his lecture, he could not have blundered so egregiously. I said at the time that I believed (which without sacrificing truth I could say) it was more a *lapsus lingua* than a *lapsus mentis* on his part. This supplied him with a plea of which he readily availed himself.

All this while I had not made any remark which might not appropriately have been made by any Jew. The Rabbi had yet to learn that he was conversing with one who was set for the defence of the gospel, and this the following circumstance brought to light. From the foregoing the reader will have seen how the Rabbi not only tried to palliate the conduct of his brethren in the part they acted in the tragedy of Calvary, but actually declared it as *just and lawful*, (not *expedient*, as Caiaphas would have it,) and the grounds on which he tried to establish their innocence.

To set the Rabbi right on this most important point, I put the independent and *primâ facie* irrelevant question to him, "Whether he would ever have conceived the thought of justifying Assyria of old for inflicting punishment upon Israel, on the ground that Israel's punishment was predetermined in the councils of God?" To this the Rabbi, unconscious that he was committing himself, promptly replied, and correctly too, "No." I wanted no more. I showed that there was analogy enough between the two cases; that both established the principle laid down in the Bible, "Offences must needs come, but woe to him by whom the offence cometh;" and that if in the one case he could not justify Assyria for inflicting *deserved* punishment upon Israel, although one must needs have done it, much less could he justify the Jews for aiding in the crucifixion of *Him in whom was no sin*, notwithstanding it was the purpose of Heaven that he should die, and in types and prophecies the declaration of Scripture, which cannot be broken. He was about to reply, when Mr. M., the gentleman introduced above, rose from his seat, and, addressing the Rabbi, said: "Sir, before you proceed any further in this discussion allow me to put you on your guard; and I cannot do it more effectually than by putting a few questions to the gentleman here," (pointing to me;) and then turning round, questioned me as if I had been a witness at the bar, to which questions my replies were equally laconic.

He.—Are you a Jew?

I.—Yes, sir.

He.—Are you an apostate?

I.—No, sir.

He.—I mean, are you a converted Jew?

I.—Yes, by the grace of God.

He.—Are you a missionary?

I.—Yes, a missionary to the Jews of Charleston.

I had no sooner uttered these last words when the Rabbi came up to where I sat, the whole congregation rose from their seats, the eyes of every one were fixed on me, all rallied round me, some asked for my name, and thus a discussion ensued which lasted several hours, and in which the Rabbi took the lead. Different doctrines of Scripture were discussed: the divinity of the Messiah; the complex nature of the

Messiah; the Trinity, etc. etc., during which I made it my business to confine myself to the Old Testament Sacred Scriptures, and succeeded, I have reason to believe, in convincing them that Christianity was not only based on the testimony of apostles, but that "the testimony of Jesus is the spirit of prophecy."

I cannot conclude this part of my report without mentioning, to the credit of those who more or less took part in the controversy, that all went on decently and in order, with the exception of two young men, who threatened, if I did not desist, to tar and feather me, and occasional clamorous outbursts of passion, which are almost unavoidable when "Jew meets Jew." Mr. M. apologized for having used the word "apostate," and I received the invitations of several to their houses, some of whom I called afterwards to see. The great fault they found with me was that I acted *clandestinely* in not introducing myself at once as a missionary; upon which I told them that in my intercourse with my brethren I made it my anxious study to be wise as a serpent, yet harmless as a dove; that in coming amongst them I was actuated by the purest motives, and that my object was nothing else than to bring truth to light, and do them good.

Before leaving them, I expressed my desire to be permitted in future to attend their meetings, of which Mr. M., at first my greatest opponent, and others at once approved. There was however one, (I do not know his name, but judging from his authoritative air I believe him to have been the president of the synagogue,) who questioned the *propriety* of this *favor* being extended to me, because he could not see the *utility*. Thus I parted with the Rabbi and his people.

The Sunday after, I received a note from Dr. E., saying :

"If the Rev. Mr. Bloch wishes to hear his arguments refuted, on the ground of Sacred Scripture, common sense, and on the ground of the authorities he himself quotes, he may attend this evening at the Tabernacle, at 5 o'clock."

The note being so very indefinite, I replied :

"Will Dr. Eckman have the goodness and inform Mr. Bloch whether he would be allowed to confute any anti-Biblical statements made by him on the spot? If so, he will be happy to accept the indirect invitation sent him."

Upon this I received a second note, stating that all my notions were obsolete; that the ground I held has long since been abandoned by Christian divines; that no one would now dream of taking the 53d chapter of Isaiah to contain a prediction of the sufferings and death of Christ; that no books and no letters in the world would ever convince him that three are one; and that unless I would come and listen to what he had to say without interrupting him, he was sorry to be obliged to say I must not come at all, etc.

After consulting several friends, whether I was to attend the lecture or not, I concluded not to be present this once, since the strict silence which was enjoined upon me, and to which I should have had, *nolens volens*, to conform, might be construed by many of the Jews who witnessed the discussion on Sunday previous into acquiescence, and thus, so far from good accruing to those whom it is my vocation to benefit, it could only have had the tendency of confirming them in the views advanced by the Rabbi.

Upon the whole, I look back upon this unexpected encounter with great delight; for I have reason to believe that a spirit of inquiry was awakened among the people, which, by the grace of God, may issue eventually in the

conversion of some of them. In closing, I may remark that the news of this occurrence soon spread, as if conveyed by telegraph, both among Jew and Greek; and some of the Jewish synagogue under the spiritual guidance of the Rev. Mr. Rosenfeld, as if grudging their brethren under Dr. E. an interview with a missionary, expressed their surprise at my going to the reformed synagogue, since theirs, to use their own words, was only טפל אמונה—a spurious religion.

FREE CHURCH OF SCOTLAND.

Westh.

LETTER FROM REV. MR. SMITH TO THE CONVENER.

Additional Conversions—a Husband and Wife.

FEBRUARY 25, 1851.—My dear brother Wingate has informed you, in his last month's letter, that it has pleased the Lord to add two additional members to the little church, who, I am happy to say, since the time of their baptism, by their consistent and sober conversation, have continued to manifest the reality and stability of their faith. It is now my privilege to record the conversion (as we hope) of other two individuals, also husband and wife, from the house of Israel. The first seeds of the truth were sown in their minds several years ago. Conversion itself is an instantaneous thing, but there are analogous changes and experiences in many respects similar, which are often carried through a lengthened period of time. The parable of the sower is primarily descriptive of different classes of hearers; but it somehow happens that the same individual passes through the several states there mentioned. The process repeats itself at the successive steps, deepening as it advances. Thus it seems to have been in one of the cases referred to.

Spiritual History of the Husband.

Except in the first stage, when the Word was as seed scattered by the wayside, there were exhibited experiences having some resemblance to those of real conversion, and an application was made, under the temporary impulse, for admission to baptism. As we did not feel satisfied in regard to the nature and origin of these impressions, the demand could not be complied with. We trust, however, at length, that the Word has fallen on a soil not merely naturally prepared, but spiritually renewed; and we think we can discern the difference, both in the manner of the reception and the fruits produced. His faith and patience have been tried by the caution and almost suspiciousness with which we accepted his confession. We were not a little afraid, when he applied to us under the urgency of the feelings originating in the last change, that we should find nothing more than a repetition of what we had observed before, couched perhaps in more correct and scriptural language, which he could not fail, in course of time, to acquire. But after repeated delays, and more thorough dealings with him singly and conjointly, when we had an opportunity of observing the manifestations of his mind, both in states of deep exercise and of comparative repose, we were at length satisfied that a gracious discovery of the Spirit was passing under our view. He has evidently been most diligent in the study of the Word of God, and, through frequent reading, has committed large portions of it to memory, which he seems to apply practically, with much depth of feeling, to the daily occurrences of his life. Under every discouragement, and though re-

peatedly restrained by us from going forward to baptism, since the commencement of the last period he continued most punctual and regular in his attendance on the outward ordinances. Like the Phœnician woman, if prevented from sitting at the table to eat with the children, he seemed resolved to watch and gather the crumbs which fell from the children's table. The hunger for the bread of life, the humility and the entire absence from ostentation which he evinced here, furnish no unimportant test of the reality of his faith. It is upwards of a year since he regularly conducted the worship of God in his family in the name of Jesus.

An Interesting Inquirer.

Among those who are receiving instruction, there is one who awakens our special interest. He is naturally a man of great depth and earnestness of mind. Convinced of the hollowness of Judaism, he turned his mind to philosophy; but though he became versed in all the modern systems, he found no rest—no place there for his weary feet. He was brought into contact with Christianity chiefly through the instrumentality of one who has since then come to the knowledge of the truth. Their intercourse commenced at the University of Pesth, where, we learn, the truth or falsehood of Christianity is now a frequent subject of eager and earnest debate. It is seldom I have met with one whose mind seems to thirst more anxiously for certainty in truth. It is not something plausible or probable that will satisfy him. He must be assured of those things which he believes. Hence merely external proofs are not sufficient. The truth must commend itself to his inward man. Shining in its own light, it must satisfy the cravings and wants which lie in the depths of his nature. After he has, by direct perception, laid hold of a truth—or rather after, by its own illumination, a truth has seized hold of him—he usually, for a time, struggles and fights against it. He receives and rejects it at the same moment. He clings to it, and yet resists it. Thus it was with the doctrine of God's sovereignty and with the doctrine of prayer, and more lately with other truths; the contest leading him, by successive steps, as we trust, from the more general to the more central—from doctrines common to all religions, to the citadel of Christianity itself. How far his conscience has been touched I cannot judge. Generally, I should say that he seems hitherto to be more impressed with his responsibility as a thinking than as an active being. The symptoms of awakening life are more apparent in the perception than in the practical realization of truth. He has seen as from afar the beauty of knowing God, and of communion with him founded on this knowledge; but I should doubt whether he has yet apprehended the equal blessedness of obeying God, and of communing with him in obedience. We desire to commend this interesting man to the prayers of God's people.

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